D. STEPS TOWARD A PERSONAL CHRISTIAN APOLOGETIC

A PROPOSED APOLOGETIC BY ROBERT J. DUNZWEILER

1. I EXIST.

   a. How do I know this?

   (1) I know it by <u>intuition</u> (direct knowledge), as a primary datum of consciousness.
   (2) I know it by <u>reasoning</u>, via some form of Descartes' <u>cogito ergo sum</u>. Whether I reason, "I think, therefore I am," or "I question..." or "I deny...," the conclusion is the same, "therefore I am." In all of these reasonings, there is an awareness of a being that is doing the reasoning. This awareness is reflexive; the being doing the thinking is aware that it <u>itself</u> is doing the thinking.
   (3) I know it <u>empirically</u>, via sensory experience of myself and of my ability to experience the physical world around me.
   (4) I know it by <u>authority</u>, on the basis of affirmations of my parents and other persons, and official records (of birth, employment, military, voting, school, etc.). These affirmations and records assure me that I exist!

   b. How do I know that I am not merely dreaming or imagining that I exist?

   (1) I know it by <u>reasoning</u>, via the dictum "I dream, therefore I am." If I dream (or hallucinate), then I must <u>exist</u> to do the dreaming or hallucinating.
   (2) I know it <u>empirically</u>, via the sensory experience of the <u>contrast</u> between waking and dream states, and of the contrast between the real world and the world of fantasy.

   c. But how do I know that the <u>whole of my existence</u> is not merely a <u>dream</u> or a <u>fantasy</u>?

   I know it by <u>reasoning</u>. If all I experienced was a dream world, then <u>that</u> world would be my real world. Since (by definition) dreaming is an <u>altered</u> state of consciousness, i.e., altered from my normal state of consciousness, then if the whole of my existence was a dream, then dreaming would be my normal state of consciousness! And in that state, I would exist and know that I must exist for the reasons given in 1a, above.

   Underlying all of this reasoning is the postulate: "Of that which does not exist (in some realm), nothing can be predi-